A REJOINDER BY THE REV. DR. WHEDON. REPLY TO OLIVER JOHNSON'S REPEATED AREAIGN-MENT OF THE METHODIST CRURCY "S ANTI-SLAVERY HISTORY-THE POUNDER BISHOPS-MR. GARRISON AS A LEADER.

To the Editor of The Tribune. Sir: Before discussing the main topics of Mr. Johnson's reply to my letter, I note two subordinate points: First-He complains that I did not confine myself to his dates, 1830-33. Of course I did not. For as I was replying to a charge against the entire history of the Church 1 defend, so 1 ran through a summary of her anti-slavery history from her founding down to the emancipation. As to that perficular date, however, I showed that in Boston | wark of anti-slavery freedom, | werk of anti-slavery freedom, | wishout or the enumerical in Not accepting Second-Mr. Johnson sareastically contrasts my churchly doctrines in regard to slavery with my bold and united front at the North against slavery, voting with the Liberty party; as I made from 1830 and onwards, in all probability would my politics purer than my religion. My bave resulted in a peaceful emancipation." It takes reply is that my politics are a part of and one with a very "bold front " indeed, to utter an absurdity my religion. As a churchman, I telieved and taught | rendered so transparent in the light of our subsethat slavery should be abolished as soon as the quent experiences of a "Solid South." No one man to the achievement; and that slavery was a great | that time to this as William Lloyd Garrison, Before tion even in our National Constitution, so my religwas through the ba lot, to statutory limitations, lican organization was to this end an uprising of the Christian conscience of our country; and it was stroving slavery. This great truth Mr. Johnson's history of crime ignores. An emment statesman a few days since affirmed; "The Methodists are the greatest pillar of the Republican party in the country." What I affirm is that they owe this fact to the anti-slavery traditions derived and maintained through their whole history from their unti-slavery

ANTI-SLAVERY HISTORY OF METHODISM.

My issue with Mr. Johnson was taken against his spread-eagle charges that all our churches were "insensible to the sin and shame of slavery," and were "bulwarks of slavery." So far as the only clurch whose history I understand is concerned, the charge is unhistorical, and I traced its history to show its falsity. Mr. Johnson replies by quoting warfare against the enemy; which is no more than I had admitted, and even fully stated before him. The human Church is buman; the empyrean Church is in the empyreau. Mr. J. quotes tri-numphantly my admission that we had made "concossions to the growing power of slavery " as proof that we were a "bulwark of slavery." But by accepting my word "concessions" he admits that Methodism and slavery were two antagonizing parties, and that the former only " made concesslows," which is the reverse of one's being the other's own "bulwark."

Mr. Johnson's isotated points to prove us this "balwark" only prove such "concessions," One General Conference (before conthern Methodism se ceded) consented to the exclusion of colored testimony from church trials; but he omits to add that the act so aroused the anti-slavery feeling of the Church that it was rescinded at the next session. He quotes the disavowal by our General Conference of 1836 of any purpose to interfere with the relaavowal of all connection with the belligerent demonstrations of Garrisonism, which was maddening the slaveholders and creating a hostile "Solid | South." Again, Bishop Hedding refused to put a mo-I have already granted that the course of our Bishops was "repressive"; and yet the known fact that the Conference would have approved the motion proves quite as much for the anti-slaveryism of the Church as the Bishops' act for its pro-slaveryism. Mr. Johnson affirms that our disciplinary protest, maintained from the time of our founder Bishops until the destruction of slavery, was a "dead letter," like the temperance pledge in the pocket of the boosy Irishman. I deny the affirmation but accept the illustration. Pat, with the whiskey in his head and the pledge in his pocket, was no abandoned drunkard, and no "bulwark of" drunkenness. Kindly trace his course and you will find that his pledge proved his final salvation. John B. Gough was once in a very lapsed condition; but had he committed a dozen lapses he would never-theless in his great career have been a bulwark of

But what Mr. Johnson doubtless considers the sure demonstration of his "bulwark" is the fact that our founder Bishops, not strong enough to destroy slavery immediately, allowed slaveholders a place in the Methodist Church; and to that point I now apply myself. Does Mr. Johnson peremptorily affirm that no slaveholder was ever a Christian f Does he maintain that in no case should slaveholders be allowed a place in the Christian Church ? I will cheerfully affirm that slaveholding is a defect and a drawback in any man's Christian character. But about the most perfect Christian gentleman I ever knew, in all other respects than stavery, was a hereditary Mississippi slaveholder. In young manhood he surveyed his small domains, and in Christian conscienciousness quite as profound, perhaps, as Mr. Johnson's or my own, decided to retain them and devote his life to their well-being, becoming, thereby, in a true Sense, a serous serrorum, a slave of his slaves. I of the School of Forestry of that city, under the direccheerfully affirm, too, that slavery, as a great organic evil, depreciates the Christianity of the people mmong whom it exists; but I cannot admit that it completely unchristianizes the whole. I cheerfully affirm that one of the very villanies of this "vile sum of all human villances" is that it so complicates human society as to involve good and otherwise pure men in its serpentine folds by myriads of ties and fibres, preducing a whole section of cases of apparently justifiable slaveholding-or at least such slaveholding as none but the most sublimated consciences would reject. Gilbert, the apos tle of West Indian Methodism, accepted by Wesley

himself, was a slaveholder. If Mr. Johnson affirms that a Christian Church may 10 no case retain slaveholders, then I affirm he contradicts the whole theory and practice of the Church in all past ages in dealing with great and immediately irremovable organic moral evils. I will not now dwell on the mooted question of the methods and language of the New Testament. But no ecclesiastical scholar will, I think, deny that while the Church of past ages condemned slavery as a blot on her Christianity, and removed it when in her power, she telerated it as a "great evil," under protest, and with "the pledge" in her pocket, a siecong, but not a "dead letter," until the day of visitation and of reformation. When that day comes she rises in her might, and in the exercise of her discretionary disciplinary power, denounces the crime and excommunicates the criminal. Just such, I may say, is the history of our American Methodism.

Our founder Bishops commenced distinctively as abolishers forthwith of all slavery, and saw themselves defeated. They then drew up a "Plan" to call into action all the anti-slavery feeling of the South. In this they were encouraged by a large number of anti-slavery slaveholders and by Leglsmay in no case retain slaveholders, then I affirm

South. In this they were encouraged by a large number of anti-slavery slaveholders and by Legis-slatures predisposed to emancipation. Within their churches they at first prohibited all slaveholding. As the hostile pressure became too powerful they allowed slaveholding to exist in the Church under restrictions and under protest—protest to take effect in ultimate abolition. In their Book of Discipline they placed three mementoes, which we never removed until the day of abolition came. The first was the abstaining from all slaveholding by the ministers themselves. As it was the preachers who called the Methodist Church into existence, who called the Methodist Church into existence, and so were its creators, it was the preachers who were then the sole legislators and governors of the churches. They did their best, therefore, to secure a pure anti-slavery administration. And I think that Mr. Johnson, on review, will feel his own sneers at this special self-severity of these holy men are not creditable to his own candor. Second, They recorded in their discipline this great question: "What suall be done for the extirpation of the great evil of slavery?" However imadequate the answers to thus question, repeated

came into the Church under their law. Our elurches under non-slaveholding preachers foreigh the whole time week, and held themselves to be, anti-slavery societies. And down to 1844, when Southern Methodism, excited by the rising Garrisonism to the North, demanded a slaveholding Bishep, that "pledge in the pecket" had life enough to split the Church and drive our whole South into secession. Reporter, as he was, of that General Conference, Mr. Johnson does not deny my statement that the demand for the condemnation of a sleveholding munister came from Biltimere; and that the debates resulting in the requiring the Bishop to emancipate were based on the old traditional platform of Methodism exclusively; and that there was no allusion to Gafrisonism which was not condemnatory. I beg leave, therefore, to reaffirm that our Church, from the time of her founding down to the time of her splitting, thence down to the banishment of slavery, was not a "bulwark of slavery," but a bulwark of anti-slavery freedom,

Mr. Johnson says, in defence of Garrisonism, " J he entered Boston, with a Southern price on his

he entered Boston, with a Southern price on his head, the South was "Solid" against him and against all his followers. Every advancing year he made peace more and more impossible, and insured the war. Wendell Philips says that, "Garrison and Liacola possible." No. The true proposition is: Garrisonism made Grant necessary, and Grant made Liucola possible.

About 1834 I put the question to Dr. Wilbur Fisk, who had resided in the South: Suppose the entire ministry and chutches and people of the North had at once become Garrisonian with perfect unanimity, what would have been the tesult? He gromptly replied in substance: "The result would be chuld the south would be equally unanimous on the other side; war would ensue and an in-He groupfly replied in substance: "The result would be that the South would be equally unanimous on the other side; war would eashe and an independent slave empire would be established." I could hardly believe it. But I faink from our now past experience by every reader will respond that Dr. Fick forefield the "Solid South." Had the whole North in 1841 become Garrisonian, a Southern slave nation would now be our neighbor at the South. For at that thoe the South was far nearer equality in lighting power with the North, and could easily, at any rate, have defended herself and maintained her own terrifory, the refusal, therefore, of the churches to hear Mr. Garrison in truth prevented the perpetialty of slavery in its worst form, and so postnozed the conflict that slavery was finally destroyed. Nay, I can put a stronger case. Whatever the churches may have done, the Democratic party, true to its historical instincts, would have solidly united with the Solid South. It has been often said by our Abolition friends that "if the ministers would only come right all would come right." It is a most idotic proposition. The Democrate party has ever gloried in not being priest-governed; and its antagonism against a solid anti-slavery clergy would have been a violed North. In the contest of arms the South would have been a bolished, and Roston would have been a solid South against a chydred North. In the contest of arms the South would have been abolished, and Roston would have been as Charleston. been as completely under the slave power as Charleston.

PITNESS OF GARRISON AS A LEADER Mr. Johnson's pathos about "attacks upon Garrison even after he is in his grave, 'arouses the question: "How do the Garrisonian eulogies over that 'grave' deal with the memories of the sainted dead ?" They have made his demise a pretext for renewing that flood of obloquy which they have been pouring upon the churches and ministry who declined Mr. Garrison's lendership for the last forty years. They might have piled their hyperboles of eulogy sky-high without arousing my pen but for the piles of calamny they heap upon what
Mr. Johnson calls "the leaders of the popular
Christianity of that day," some of whom are personally dear to my own memory. If Mr. Johnson will faithfully narrate Mr. Garrison's
course after he forsook the church and the guides of
his youth, he will, I think, declare that he sunk
into a rabid leader of a rabble of fanatics; himself
the greatest fanatic. He became, if I mistake not,
"anti-Sabbath," "anti-Ministry," "anti-Church,"
"anti-Government," He, of his followers, denounced all governmental organizations as "of the
devil," and the American Constitution in particular
was pronounced "a covenant with death and a
league with hell." He opposed voting under its
authority; and so resisted the formation of the
only great effective organic destrover of slavery by
statutory enactments, the Republican organization.
He thereby became practically pro-slavery. The
sounder section of his triends, including Mr. Johnson, I believe, deserted his lead, and left him to
sink his Liberator in the grave of its own fanaticism.
And it is for most wisely preserving their own selfrespect, and rejecting the lead of this unbalanced
and eccentric man, that the churches of that day
are maligned. Let Mr. Johnson then take due
notice that the accuracy of his history lies under
permanent impeachment.

New-York, Oct. 25, 1879. but for the piles of calumny they heap upon what New-York, Oct. 25, 1879.

SCIENCE FOR THE PEOPLE.

FORESTS AND METEOROLOGY .- An important paper in Polybiblion on this subject gives the results of observations made during the last six years under trees and not far from the edge of a forest, and also in the plain and far from all trees. 1. Forests increase the quantity of meteoric waters which fall on the ground, and thus favor the growth of springs and of underground waters. 2. In a forest region the ground receives as much, and more, water under cover of the trees than the meovered ground of regions with little or no wood. 3 The cover of the trees of a forest diminishes to a large degree the evaporation of the water received by the ground, and thus contributes to the maintenance of the noisture of the latter and to the regularity of the flow of water sources. 4. The temperature in a forest is much less unequal than in the open, although, on the whole, it may be a little lower; but the minima are there constantly nigher, and the maxima lower, than in regions ot covered with wood. These observations have been made to the neighborhood of Nancy, and by the pupils tion of M. Mathieu, sub-director of the school. On the other hand, M. Fautrat, when sub-inspector of forests at Senlis, made during four years, but on a different method, observations on forest meteorology which fally and completely corroborate in certain respects those of M. Matnea. The laws which snem to follow from the figures given by M. Fautrat, as well as an inspection of the curves with graphically represent them, are as follows: 1. It rains more abundantly, under identical ercumstances, over forests than over non-wooded ground, and most abundantly over forests with trees in a green condition. 2. The degree of saturation of the air by monature is greater above forests than over non-wooded ground, and much greater over masses of plans sylvestris than over masses of leaved species. 3. Ineleafast and branches of leafed trees intercept one-third, and those of resums trees the half of the rain water, when afterward returns to the atmosphere by evaporation. On the other hand, these same leaves and branches retain the evaporation of the water which reaches the ground, and that evaporation is nearly four times less under a mass of leafed forest than in the open, and two and one third times only under a mass of pines. 4. The laws of the change of temperature out of and under wood are similar to those which result from the observations of M. Mathea. The general conclusion ceems to be that forests regulate the function of water, and exercise on the temperature, as on the atmosphere, an effect of "ponderation" and equilibrium. fully and completely corroborate in certain respects those

Supposing it to be required to produce copies of a letter according to this invention, the letter is written in antline ink, and is then applied face downward to the cinstic slab, and pressed upon it by a light rubbing of the hand over the back of the letter. This being done the letter is removed, and the siab is then ready to give off copies of the letter. For this purpose dry sheets of letoff copies of the letter. For this purpose dry sheets of letter paper are provided and applied one after the other to the slab, which, through gentle rubbing of the back of the paper, will instantly yield a clear impression of the writing. This may be repeated in quiek succession, and from seventy to a hundred copies may be obtained from the one transfert. When the requisite number of copies has been produced it is only necessary to wash the slab with a wet spouge, and it will then be ready for use as before. The airline in a concentrated state is combined with methylated spirit, gum armole and distilled water to form the transfer that; but the inventor does not give the proportions.

ENGRAVING COPPER ROLLERS .- Copper printme-rollers are usually engraved in two ways, one of which is the impression of the pattern by means of a stee furniture patterns, is supplemented by direct engraving with a graving tool by hand. The other plan is creating he substance of the copper being eaten away by the application of acids. This process gives nice shading, and when judicious'y employed is of much use. Generally this method consists in covering the roller with a mastic or varnish, which protects the places which are not to be acted upon, and which leaves the pattern to be engraved open. The roller thus prepared is then plunged into a bath of mitric acid of 15-B, or stronger

and from all accounts with very satisfactory results, especially in damp localities. The attack of this acid upon the mefal is a little slower, but the engraving is sharper and eleaner. The solution is the following:—5 oz. of commercial bickromate of porash are dissolved in 26 oz. of hot water, after which 12 oz of sulphure acid of 160° B, are carefully added, and the whole well toixed. This bath gets brown by usage; if after a few days' use it becomes much so it must be thrown away. It is necessary in order to obtain good results, to heat slightly the bath, which is done by placing the trough containing it into a bath of tepid water. The cost of working with chronale acid thus obtained is said to be cheaper than with utiric, and altogether it appears to have many features to recommend it to calice-printers.

RABBIT EXTERMINATORS .- The increase of rabbits in New-Zealand has been so great that it has been seriously proposed to introduce the weasel and the polecat to keep down their excessive numbers. An "Exterminator," however, has been invented which "Exterminator," however, has been invented which seems to be effective. It consists of a machine for generaling and forcing into the burrows carbonic oxide gas. On reaching the burrows a flexible tube about five feet in length is inserted into the hole, and the gas is forced into the aperture. The cutrance to the burrow is then stopped, as well as all holes and fissures that can be found. In a few seconds a great imblight is heard inthen stopped, as well as an arrival then stopped, as well as an arrival the tound. In a few seconds a great hubbub is heard inside, but this quickly subsides. The burrow is dug open after a short time, when the dead bodies of the rabbits are found huddled together in every corner. The exter-

New Copying Process .- Both here and in meral strength of Church and State was competent | ever did so much to make a "Solid South" from | England a good deal of attention has been given to a new process for conving letters and other written documents. The original is written with a thick and line ink, and when dry is laid upon an elastic pad or slab conisting essentially of gelatine and glycerine. When the paper is removed it is found that the ink adheres to the slab, and is capable of reproducing by slight rubbing fitty or more copies without any inking. Among recent applications for patents in London is the following pro-cess, which only differs to details—not in principle—from previous ones: The slab to receive the transfer has for its base a material known as Leipsie printers' roller composition. This material is made in two qualities. hard and soft, and it consists of an admixture of gela the and glycerine. These compositions in their two qualities are combined to produce the required classigiveerine may be added while the composition is in a liquid state, it being dissolved and kept inquid by means to be added gradually to the composition to give it increase the attraction of the composition for the ink. A small proportion of murbani oil (attre-benzel) must also to term slabs of the required size and allowed to cool. The proportions of the above materials which have been

SUICIDE OF THE SCORPION .- Mr. Allen Thomson, in a letter published in Nature, writes that while residing many years ago at the baths of Lucca, in Italy pions. Having been informed that the scorpion would descroyltself if exposed to a sudden light, his friends under an inverted drinking class or tumbler, below which a card was inserted when the capture was made, and then, waiting till dark, suddenly bringing the light of a candie near to the showed signs of great excitement, running round and round the interior of the tumbler with reckless velocity for a number of times. This state having lasted for a minute or more, the animal suddenly became quiet, and, turning its tail or the hinder part of its body over its back, brought its recurved sting down upon the middle pack, crought its recurved sting down upon the middle of the head, and piercing it forcibly, in a few second-became quite motionless, and, in fact, quite dead. This observation was repeated very frequently; in truth, it was adopted as the best plan of getting rad of the animals, and the young people were in the habit of handling the scorpions with impunity immediately after they were so killed, and of preserving many of them as curiosities.

## RELIGIOUS INTELLIGENCE.

The Baptist churches in Philadelphia are in Acht \$200,000, and a wealthy citizen has offered to give \$50,000 toward paying off the debt, if the churches will raise the remainder.

Mr. Gladstone and Dean Stanley happening to be in Paris together a fortnight ago, went to hear Father Hyacinthe preach. Meanwhile a rumor bas go affeat that Mr. Giadatone is interested in a project to establish in England a branch of the Old Catholic Church.

At its October communion the Chinese Mission Church in Oakland received six new members. The church at the time was filled with Chinese and friends of the mission. Its present membership is fifty-one. Services are well attended, and the school is in a very hopeful condition.

A Congregational Church in Portland, Me., has just added \$500 to the salary of its pastor, having this fact is made by religious papers in a tone which suggests that a paster's salary is the last thing to feel the effects of good times.

Mr. Moody closed his meetings in the Tabernacie at Cleveland a week ago, but is still in that city holding meetings in the churches of various denomina tions. He will remain in Cleveland until about the 15th, and will attend the Christian Convention which meets there next week.

Mr. Spurgeon's health is far from good. On a recent sunday he showed a lameness in walking and during a part of the service rested one knee upon a chair. He will probably go to Mentone again the season, but he has decided to remain a mouth longer at his post in Lendon before doing so.

While reading a hymn in the First Preshyterian Church at Binghamton last Sunday, the Rev Dr. Gordon Hall, of Northampton, Mass., was attacked with a hemorrhage, and has been in a very feeble condition ever since. Owing to this attack the sermon of the day was preached by the Rev. Peter Lockwood, a former pastor of the church, who is now eighty-two years of ago.

Fifty-nine students have been graduated on the college at Beyrout, an institution established by American Protestants, during the past ten years Four of the graduates are now engaged in the college medical students, while eighteen are missionary teachers, preachers and translators. From the medical department, forty-six students have been graduated, and from the p-armaceuteal, five. At the celebration of the tento anniversary of the college an alumni association was formed. ten are practising medicine, two are druggists, eleven are

Dr. Boyd's St. Louis church has undertaken a very generous act. Having completed its new edifice at a cost of \$180,000 and without incurring any debt, the Rev. A. E. Dickinson, paster of a new church at Bowing Green, Vo., which is considerably behind in It expenses, was invited to attend the dedication at St. Louis in the following very welcome letter: " If you will come here and make a short address at the dedica tion of our church we will pay all your expenses; and as we shall have no need to take any collection for our-seives on that day, having arready raised our money, we will take a collection for the Bowling Green Church on that occasion and do the handsome thing."

Some of the denominations have found a fruitful subject of discussion in the useless extrava gance often seen at funerals, one of the results of war times which people have been very slow to shake off. The Christian Union, in discussing the subject, remarks that the evil is widespread and real, and often becomes an unhappy satire on the mourners themselves, and adds that "a Comaman whi die happy if he has the assurance of a costly funeral, but to meet Christians it is a very unsatisfactory reward for the trials of lite."

A large expense has attended the revisionof the Bible, weich, as already announced, is now nearly finished. The committee numbers fifty-two member who meet five days in every three weeks. They are paid their traveiling and hotel expenses, but no sciences. These expenses and other items will bring the cost of the first edition up to nearly \$200,000. It has bee determined to sell the early issues of the work at a high price in order to insure a teturn for the outlay. The University presses have become responsible for the expenses. Neither Parliament per Convocation has authorized the new E:bie. It was learned during the sattings of the committee that the so-called authorized version was never nuthorized at all, either by a political or an ecclesiastical body, and that it estatuished itses by its own mertis. This the Kevised Biole is expected

Rochester University has just received from the Rev. Dr. E. L. Magoon, formerly of Albany but now a resident of Philadelphia, a valuable collection of pooks. They comorise in all about 600 volumes and a extripation of the great evil of slavery?" However imadequate the answers to this question, repeated in every new edition issued by every subsequent General Conference, the question itself announced one great purpose for which we existed as a Church. Every successive General Conference thus put into the hands of our families, South as well as North, the Methodist Discipline as an anti-slavery book. It was the piedge in the pocket, otten sleeping but never dying. I bird, They prohibited as a crime, which no Christian man, certainly no Methodist, could commit and be a child of God, "the buying and selling of men, women and children" with englaving intent. If these protests were often meritally intended to find the meanines. The reason is also thus drawback that the workpeople, but, spreading in the room, seen affects the hall of the Young Men's Christian Association in Paliadelphia on the ground that the Swedenborgians were outside of the Everyelical church. When Ir. Magoon beard of this he called on Mr. Grees, although the had never met him, and offered him the use of his mentures. There is not a sufficiently strong ventilation to carry off at once the fumes which are formed in large quantities. This free send is not only dangerous for the workpeople, but, spreading in the room, seen affects the hall of the Young Men's Christian Association in Paliadelphia on the ground that the Swedenborgians were outside of the Evaryelical church. When Ir. Magoon beard of this he called on Mr. Grees, although the had never met him, and offered him the use of his own church. The following letter in which this offer estimated to be worth \$4,000. The larger part of them

was made in writing has been published: "The Rev. Chauseev Giles-My Dear Fellow-sinner: If you wash not palpit is at your command for next Sunday night to teach any truths you may honestly believe. Years, fraternally.

E. L. Magoon. ternaliy.

Among the recent events which are looked upon by the American Board as favorable to future mis sionary work are the public declaration of Keshub Chander Sen that it is Christ, and not the British Government, that rules India; the public testimony of Lord Lawrence, Sir Bartle Frere, Lord Stratford de Redeliffe, and others, to the value of Christian missions; the increased facility for missionary work annelpited in Zululand and in parts of the Turkish Empire, and the effect of the famine in India and Cama in ordinging the people of these countries into sympathetic relations with the missionaries. Among the Moslema the Scripures are now circulated for the first time. In Western Turkey the number added to the churches was larger the past year than ever-before. In India nearly 700 have been added to the mission churches and in China a heathen temple has been transformed into a Cartstian church. The translation of the New Testament has just been completed in Japan. Discouraging reports are heard from Catholic countries only. Ground has been just in Myley, very little has been gained in Austria and opposition still resists successfully the efforts made in Stean. The Board has a total of 678 mission stations. 1,554 missionaries and 251 churches. During the year 2,034 converts have been added to the churches and 267,737 pupils to the schools. sionary work are the public declaration of Keshub

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